The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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TERMS OF THE LUMINARY.

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From the Christian Mirror.

MILLENNIUM.—NO. 3.

Let us next consider what those exertions are, which Christians are required to make, that the Millennium may be hastened.

The excuses for lukewarmness and inactivity in the disciples of Jesus, must daily be found to be more fallacious. The transactions of the present day, and a view of the present state of the world, must compel us to exclaim—how shameful, how criminal it is for *Christians* to be *inactive* in the cause of their Redeemer!

Would not that man be thought infamous and unpardonable, who would through mere sluggishness let slip an opportunity of gaining a large sum of money, by which he might ransom a beloved and invaluable wife and children from the horrors of Algerine slavery, when himself had been but lately delivered from the same servitude by the kindness of a friend? What then shall we think of those who have been redeemed from the bondage of sin, but yet neglect to arise and improve those golden opportunities of ransoming* immortal souls from the captivity of Satan?

It is needless to particularize the various duties of Christians; for they are all marked out in the Holy Scriptures. And it is abundantly evident—if they should lead such holy and exemplary lives as are required of them—that revivals of religion would be as extensive as the knowledge of Christianity.†

This is a day when lukewarmness cannot be tolerated in those who of all others should be the most vigilant and active.—The time has fully come, when the work of evangelizing the world may be advantageously carried on. And Christ is continually manifesting himself willing to bless every exertion that may be made to this view. Nothing is wanting only for Christians to be fully persuaded, as they have every reason to be, that this work, above every other, deserves their undivided attention and talents. They are required to devote themselves unreservedly, to the concerns of religion.

Let them, with an energy and perseverance, which is sure to conquer all obstacles, go forth, resolving that by the grace of God, they *will* do nothing henceforth which shall not be for His honor and glory. Let them resolve that precept shall no longer be contradicted by example, but that they *will manifest* by word and deed that nothing in point of real worth and importance can be compared with religion. Let them determine—that *sufficient* attention shall be paid to training up their *own* children, to say the least, in paths of holiness—that, if holy and exemplary lives can promote revivals of religion, these means shall not be wanting—that they *will* retrench every unnecessary expense, that the Lord's treasury may be replenished—that they *will* use means for increasing the number of faithful gospel ministers—that they *will* consider the infinite importance of praying for Colleges, for youth, for the heathen, and that they *will act* accordingly—that *as speedily as possible* all the inhabitants of the earth *shall* be supplied with the Bible in their vernacular tongue—and that all benevolent societies *shall* be abundantly supported. And lastly, as Satan's kingdom *must fall*, let Christians determine that the time of its destruction shall be hastened by their increased exertions.

SIGMA.

* James 5: 20. † Mat. 5: 16.

CHRISTIAN WATCHFULNESS.

"What I say unto you, I say unto all, Watch."

Of all the duties enjoined upon the followers of Christ, none are more strongly enforced by the Saviour, more necessary to our comfort and consistency as Christians, than habitual watchfulness. It is the first duty attended to, when the soul comes to Christ; and the first duty neglected when the Christian wanders from him. It is as indispensable to the Christian, as to the soldier. A General may fight bravely, and drive his enemies from the field; but unless he sets a watch against them, how soon does he lose the advantage he had gained. Just so with the Christian; his foes may seem vanquished, his mountain seem to stand strong, and his peace seem like an overflowing stream; but should he neglect to watch, how soon does he lose his strength, like Sampson shorn of his locks. Have you spoken amiss; has your conversation been light and vain; have you become worldly-minded; are you in mental darkness; have you dishonored the cause of Christ; the reason is plain; the only reason is, you neglected to watch. Make as many excuses as you will, the truth still remains, it is owing to carelessness, and nothing else; and you will continue thus inconsistent until you begin in good earnest to be perseveringly watchful. We need not expect the shining of God's countenance, or the consolations of his spirit upon easier terms.—O, how unreasonable are we! What a dying, lingering, lazy life do we live! We wish for assurance: but are not willing to use the means for obtaining it. Can we expect better things? Can we expect a revival of religion unless we are watchful? Pray ever so much, and our prayers will never come up before God, unless we watch. If we wish to get rid of the burden of sin, and walk in light; get rid of our chains, and enjoy the liberty of the sons of God: if we have any desire to do good in the world; if we would live in peace and die with comfort: let us, calling upon God for assistance, begin and ever continue to watch and pray. Dear reader, despise not this poor attempt to stir you up to duty. Let me not labor in vain; but do consider my request. Consider the state of religion around you, and in your own soul; consider the swiftness of time and the uncertainty of life, the importance of having your hope in Christ ere life comes to a close, and then say, is it not reasonable that you and I, and every follower of Christ, should WATCH.—*Christian Mirror.*

THE PIOUS PHYSICIAN.

"Form of Prayer which I propose to use, among others, every morning, so long as it may please God that I shall continue in the exercise of my profession.

"O thou great Bestower of health, strength, & comfort! Grant thy blessing upon the professional duties in which I may this day engage. Give me judgment to discern disease, and skill to treat it; and crown with thy favour the means that may be devised for recovery; for with thine assistance the humblest instrument may succeed, as without it the ablest must prove unavailing. Save me from sordid motives, and endue me with a spirit of pity and liberality towards the poor, and of tenderness and sympathy towards all: that I may enter into the various feelings by which they are respectively tried;—may weep with those that weep, and rejoice with those that rejoice.

"And sanctify their souls as well as heal their bodies. Let faith and patience and every Christian virtue they are called upon to exercise, have their perfect work: so that in the gracious dealings of thy Spirit and of thy Providence, they may find in the end, whatever that end may be, that it has been good for them that they have been afflicted. Grant this, O heavenly Father, for the love of that adorable Redeemer, who while on earth went about doing good, and now ever liveth to make intercession for us in heaven. Amen!"—*Dr. John Mason Good.*

MAXIM.

They that are afraid of making too much ado *for* heaven, are likely to have nothing to do *with* heaven.

For the Western Luminary.

CONSTITUTION

OF THE

Presbyterian Education Society of Kentucky.

ARTICLE 1st. This Society shall be called "The Education Society of the Presbyterian Churches under the care of the Synod of Kentucky."

ART. 2nd. The object of this Society shall be to assist indigent and pious young men, destined for the gospel ministry, in acquiring an Academical and Theological education.

ART. 3d. The young men assisted by this Society, shall receive their Academical education at Centre College; and their Theological education at the same institution, when the Synod of Kentucky, shall have established a Theological department, or appointed a Theological professor in said Institution.

ART. 4th. Every person paying $3 or more annually shall be a member of this Society; and every person paying $30 or more, at one time, shall be a member for life.

ART. 5th. The Officers of this Society, shall be a President to preside and keep order at the meetings, and to call special meetings; seven Vice Presidents, to take the place, and perform the duties of the President, in his absence; a Secretary to record the proceedings, and keep the books and papers of the Society; a Corresponding Secretary, with an assistant; and a Treasurer, to receive and hold the funds of the Society, and keep its accounts.

ART. 6th. To constitute a bond of union, &c. a Board of Directors shall be appointed to conduct the business of the Society, consisting of the Officers mentioned in the preceding article, and 24 other persons, one half ministers, and one half lay members, of the Presbyterian Church. Seven members of the Board, three of whom being ministers, shall constitute a quorum. The business of the Board shall be to appoint an Executive Committee; to receive reports from it; to send out agents; to hold and invest funds, or direct the investiture thereof by the Executive Committee; to appoint the exercises of the annual meetings of the Society; to publish whatever they may think proper, relating to the Society; and to do every thing not expressly assigned to the Executive Committee. The Board shall hold, at least, two meetings annually, in Danville.—They shall report their doings to the Society, at every annual meeting. The officers and other Directors shall be elected by the Society, at each annual meeting.*

ART 7th. The Board of Directors shall annually appoint an Executive Committee, consisting of seven persons, in or out of the Board indifferently, provided they all be members of the Presbyterian Church, at least two of them ministers, and all of them residents in Danville, or its immediate vicinity. The Executive Committee shall have power to choose their own officers; to make their own bye laws; to collect funds for the common treasury; to procure and stock a farm contiguous to the College; to manage all the concerns of the farm; to select young men to be educated; to direct their labours on the farm; to appropriate the funds to their support, &c. They shall keep a record of all their proceedings, and make a full and particular report to the Board of Directors at their Semiannual meetings—They shall take care of the property of the Society; and for the purpose of securing the title of the real estate of the Society, shall by and with the consent of the Trustees of Centre College, cause all such estate to be conveyed to that corporation, to be held for the uses and purposes of the Society as expressed in this constitution, and shall have and exercise all the powers of the Board of Directors, until the first meeting of the Board shall be held.

ART. 8th. It is to be regarded as a fundamental principle of this Society, that no young man shall in any case be selected for education, who does not possess good natural talents and hopeful piety; who is not in the communion of the Presbyterian Church, and who does not express it to be his intention to enter the ministry in said Church; and in case any young man, who may receive the pecuniary aid of this Society, shall, by his own fault, fail of entering the Gospel ministry, he shall, when able, refund to the Executive Committee, the whole amount of expense incurred by them in his education, if called upon to do so.

ART. 9th. Any person, or persons associated, any church or churches associated, may endow in this society forever, a scholarship, name it, and select for it their own beneficiary, by paying into the Treasury $1000, or they may endow a Scholarship for any limited time, by paying $60 per annum. In the former case the Society will vest the $1000 as a permanent fund, using only the interest, or annual proceeds thereof, for which they will procure the tuition, board, lodging and washing, for one beneficiary annually. In the latter case; for the $60 per annum, while paid, they will procure the tuition, board, lodging and washing for one beneficiary; it being understood that such beneficiaries, as well as others, are to labour on the Society's farm two hours, every day, if required, by the Executive Committee.

ART. 10th. The first annual meeting of the Society shall be held in Danville on the Monday after the first Wednesday in October 1828, 11 o'clock A. M. The Society shall afterwards meet on its own adjournments; and fifteen members shall be a quorum for the transaction of business. Should not fifteen be present, those who may be present shall have power to adjourn from day to day until a quorum can be formed.

ART. 11th. Special meetings of the Society, of the Board of Directors, or of the Executive Committee, may be at any time called, by their respective Presidents, or Chairmen, on the request of any three members of either body, in writing.

ART. 12th Alterations may be made in this constitution, at any annual meeting of the Society, provided three fourths of the members present concur in a vote for the purpose.

* The Board of Directors will hold their first meeting in Danville on Wednesday, 11 o'clock A M. the 16th July, 1828—at which time and place it is hoped all the Officers, and Directors, who can, will attend.

The Officers, Directors, and Executive Committee of the Society at present are the following,

PRESIDENT.

Honorable Benjamin Mills.

VICE-PRESIDENTS.

Rev. James Blythe, D. D.
Rev. Archibald Cameron,
Rev. Samuel Finley,
Rev Samuel Robertson,
Rev. Gideon Blackburn, D. D.
William Hodge,
Cyrus Walker.

Rev. James K. Burch, *Cor Sec'y.*
David G. Cowan, *Assistant Sec'y.*
David A. Russel, *Recording Sec'y.*
Michael G. Youce, *Treasurer.*

DIRECTORS.

Rev. John R. Kerr,
Eli Smith,
Samuel K. Sneed,
James C. Barnes,
John M'Farland,
Andrew Todd,
Thomas Cleland, D. D.
Nathan H Hall,
William Scott,
Robert Stuart,
William M. King,
John Howe.

Mr. Thomas T Skillman,
Thomas Porter Smith,
Daniel F. Price,
Benjamin F. Pleasants,
William S. Vernon,
Emanuel G Byers,
James Stonestreet,
James J Miles,
Nathaniel Morton,
Lewis W. Green,
Samuel E. M'Elroy,
Dr. Venable, *of Richmond.*

EXECUTIVE COMMITTEE.

Rev. James K. Burch,
Rev. David Nelson,
John Green, Esq.
Col. Joseph M'Dowell,
Phineas G. Rice,
James Barbour,
Charles Henderson.

Dear brethren,

The foregoing Constitution, we hope, will speak for itself, and commend itself to you, without any explanatory comment.

Doubtless, the following, deeply interesting question, has often occurred to us all.

"How shall the number of faithful ministers and missionaries be increased, so as to meet the growing demand of the present times?"

"This is a question in which every friend of religion, and especially every friend of Foreign and Domestic Missions cannot but feel a lively interest. For what are Societies, or funds, if there be not a sufficient number of labourers to be sent forth by means of them? As facts are the most powerful reasoning in the world, we shall answer the question by appealing to these. The statement which follows is derived from the highest authority, and is the result of careful inquiry. Of those who have belonged to the Thelogical Seminaries of Andover, Princeton, and Auburn, and who have become ministers and missionaries, it will be seen that the largest proportion have belonged to the class of indigent, or charity students.

ANDOVER.

Whole number on the General Catalogue	422
Charity students	320
Whole number who have become For. Missionariers	33
Charity students	28

PRINCETON.

Whole number who have left the Seminary	375
Charity students	200
Whole number of Foreign Missionaries	11
Charity students	6
Whole number of Domestic Missionaries	144
Chrity students	90

AUBURN.

Whole number who have left	75
Known to have been charity students	35

Several others it is supposed have been assisted.

"Thus it appears that more than three fourths of those who have gone on a Foreign Mission, and whose labours are changing the moral character of pagan nations, and bringing joy to millions of pious hearts, have been assisted to gain their high post of usefulness by the hand of christian benevolence.—More than half who have become Domestic Missionaries, or settled as Pastors of churches from the above Institutions, have been aided in a similar way. Of those now in the Seminaries referred to, more than half are known to be dependent on the aid of the Church, in a greater or less degree. We forbear to add a single reflection on such facts as these. The observing christian will see where God is finding a large part of the men, whom he designs to employ in the glorious work of reaping the harvest of the world; and he will find an argument for the support of education Societies which no sophistry can possibly shake, or even obscure."

JAMES K. BURCH, *Corresponding Secretary of P. E. S K.*

Danville, Feb. 28, 1828.

From the N. Y. Observer.

HOME MISSIONS.

UNEXPECTED ENCOURAGEMENT.

To the Southern & Western Fraternity.

"Tell our brethren," said a correspondent in Auburn, whose remarks in behalf of the above named "Fraternity," we published last week,—"Tell our brethren in New-York, who love the cause of Domestic Missions, that *we* have no *money* to give, but we consecrate our *health and strength*, our *soul and body* to this sacred cause, which is destined to be the instrument of our country's salvation."

In compliance with this request, we *did tell* it, through the columns of the Observer, to many thousands in this city and to many thousands in the country; and we are cheered with the result, though but *one* only of these thousands has *yet* returned *to give glory to God*. A friend came into the Society's office this morning, (Feb. 5th,) well known to us as a *lover of the cause of Domestic Missions*, and after expressing his gratitude to God for his goodness in the hopeful conversion of his son within the last week, remarked that his heart had been deeply affected by our statements concerning the "*Western and Southern Fraternity*," at *Auburn*, and added that he knew of no object to which he could, with more prospect of good to the cause of Christ, devote his thank-offering for mercies received. He then desired the Secretary to receive his pledge of $100 per annum for five years, in all $500, towards the support of the first of that little band of 12 or 15 brethren, who should, as a missionary of this Society, choose the field of his labours on our Western and Southern frontier.

We mention this incident for the encouragement of such candidates for the Gospel ministry, as may be turning their thoughts to the service which has been the subject of so "*many prayers*," and the field of so "*many delightful and solemn anticipations*" to the Fraternity at Auburn. We mention it also to encourage all who pray for the prosperity of the sublime cause in which we labor, and not to praise the man who has given to the church this example of munificence, because we doubt not that his own spirit gives all the praise to God.

Our readers however ought to know that this donor to the Society and patron of the Christian enterprize of the young men whose spirit excited his own, is not among the rich men of New York. He is a plain man, whose honest and active industry, with the blessing of God, yields him a competency and a portion for the poor. It gives us pleasure to believe that there are many others in our land, who, according to their ability, will *go and do likewise*, and that God will not fail to raise up multitudes of such helpers to sustain that enterprize of benevolence which promises the blessings of a preached Gospel to the entire population of this country.

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"WHERE THERE IS NO VISION, THE PEOPLE PERISH."

From the Journal of a Missionary in Ohio.

Jan. 1. In the course of the last week, I visited 22 families, and conversed separately on the subject of personal religion, with about 70 persons.

Found a man who had been a member of the church in O. County, N Y. and who has resided in this County the last six years, but like a sheep that has lost its fold and shepherd, he had fallen among enemies and had become assimilated to them in character and conduct.—My visit to his family was the means of producing an awakened state of feeling, expressions of deep contrition, and determination to resume the long neglected services of religion, not only in public but in his family and in private.

Last September an aged woman was received into the church at S. who was once a member of the Presbyterian church; but for *fourteen years* had had no opportunity of enjoying the ordinances of the church, and had lost much of the life of her religious impressions.—The establishment of a church there, with the occasional labors of your missionary, arrested her attention to her long lost hopes, and through the blessing of God, under feelings of deep penitence, she was permitted to enjoy the returning light of the Saviour's countenance. Alas, for the lost sheep of the house of Israel! How many in our western country have long sat desolate, deprived of the precious means of light and life, which in better days they enjoyed with their more favored Eastern brethren! Here they languish and die. *Ib.*

A DEIST ALARMED BY A TRACT.

From a Gentleman in Indiana.

A stranger came to this place, a tailor by trade, to pursue his business. He providentially put up at a house where our Tracts were deposited, and where he found "*The Swearer's Prayer.*" It proved as an arrow to his soul. He became alarmed, attended on public worship, and his convictions became very pungent. His distress was so great for several days that he could not attend his accustomed occupation. He, however, left this place before he obtained a good hope, and what is the result, I have not been able to ascertain. I have been afraid that he strove to drive away his convictions, though he was greatly humbled. He owned that he had been trying to be a Deist, and had lived a very wicked life. Joyful indeed would be the tidings, that he has been brought home to the fold of Christ.

GEORGIA RELIGIOUS TRACT SOCIETY.

The fourth Annual Report of this Society, says the Charleston Observer, has just been published. This Society sustained a loss last year in the burning of the Depository, of more than two hundred and ninety thousand pages of Tracts, and 32 bound volumes. To repair this, extra donations have been received to the amount of one hundred and eleven dollars, and the Parent Institution promptly forwarded to the Society two hundred thousand pages of Tracts, and sixty bound volumes, which the Managers gratefully acknowledge. They have also printed and sold an edition of the Christian Almanac, for 1828, of 14,255 copies. Previous to the fire in July, they had sold 190,600 pages of Tracts, and 80 bound volumes, and had distributed gratis about 50,000 pages. They have on hand 114,046 pages of Tracts, and 60 bound volumes. They have now 17 Auxiliary Societies, five of which have been added during the past year.

From the Christian Watchman.

QUERY.

Is it a correct way of speaking, or is it scriptural to say, The imprudence of the ministers of the gospel in times of religious excitement operates so as to prevent the conversion of sinners? or in other words, would there be any thing in such an assertion inconsistent with the doctrines of the gospel?

Reply.—If by the above it is meant to inquire, whether it be in the power of man to frustrate the purpose of God, the unequivocal answer must be, No. But if the question be, Are men sometimes so left to their own free agency in the commission of sin, as that they may be the instruments of each other's destruction, the answer must be, Yes. There is an all-sufficiency in the atonement for a world of sinners, and there is a willingness in the Saviour to receive every penitent who is willing to come to him. But there are those who are left to be blind leaders of the blind; and the fate of such is decided by inspiration, 'they shall both fall into the ditch.' We see not why this question should refer wholly to Ministers of the gospel. It may as well be asked respecting other persons as of them. An answer to all the *whys* and *wherefores*, that might be summoned up in this connexion, we believe cannot be satisfactorily given.

REASONINGS OF AN ANXIOUS PERSON.

I was much discouraged by an apprehension that I was one of the non elect. As I was walking one day, and meditating in solitude and anxiety, I reasoned thus with myself:—"A Saviour has come to open a way for the salvation of sinners.—Salvation is offered, and the terms are stated. The offer is to all, and the terms are the same to all. In God there is no insincerity. To Him belong secret things, things only which are revealed belong to me. There can be no decree which frustrates the divine promises. If I comply with the terms, the promised benefits are mine. It concerns me to make my election sure by adding to my faith virtue, &c. By faith and patience *I may* inherit the promises." By thus arguing with myself, my anxiety was relieved and my mind composed.—*Lathrop.*

A DYING THOUGHT.

Hooker's dying thought is congenial to my Spirit. 'I am going to leave a world disordered, and a church disorganized, for a world and a church where every angel and every rank of angel, stand before the throne in the very rank God has assigned them.'—CECIL'S LIFE.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
MARCH 12, 1828.

TRACT SOCIETY.

We are informed that the notice we gave some weeks ago, of the formation of a Tract Society in Bloomfield, Nelson Co. Ky. was not correct. The Society we learn was formed at Big Spring Church, in the same county, and is styled, "The Auxiliary Tract Society of Big Spring, Nelson County, Ky." "Its prospects," we are told, "are pleasing. The Rev. William Scott is president; John Carr, Secretary; and Joseph M'Clasky, Esq. Treasurer."

MEETINGS OF PRESBYTERIES.

The presbytery of West-Lexington, will meet in the first Presbyterian Church in Lexington, on the 1st Wednesday in April, at 11 o'clock, A. M.

The Presbytery of Transylvania, will meet in Richmond, on the 1st Thursday in April, at 11 o'clock, A.M.

PRESBYTERIAN EDUCATION SOCIETY OF KENTUCKY.

We invite the attention of the Presbyterians of Kentucky, to the Constitution, &c. of this Society, which will be found on the 2d page of this paper. We hail the formation of this institution, as a new era in the Presbyterian Church in our state, and hope that immediate efforts will be made by all the friends of the cause to get it into successful operation. "The harvest truly is great, but the labourers are few."

REVIVALS.

Extract of a letter from the Rev. J. C. Barnes, to the Editor, dated

Paint-Lick, Garrard Co. Ky. March 1st, 1828.

Respected Friend,

The good work of the Lord appears to be still progressing in this, and the congregation of Richmond. Our meetings, day and night, are crowded and solemn, and many (particularly in this congregation) come to the anxious seats. I think there were a greater number of inquirers came forward on last Sabbath week than I ever saw at one time in Paint-Lick meeting-house. Sixty-five have been added to this church since the meeting of Synod last fall, and about 20 more profess a hope. In the bounds of the congregation, who have not yet came forward. Between 30 and 40 in the same time have been added to the church in Richmond.—Several have also joined the Baptist churches, in that place and vicinity.

Upon the whole, I believe our prospects respecting the prosperity of Zion in the bounds in which I labor, are as flattering as they have been at any time since it pleased God to pour out his Spirit upon us. One thing greatly encourages me. Our young men, and others, who have lately professed religion readily engage in the delightful duty of social prayer. There are 10 or 12 young converts in this congregation who pray in public.

I firmly believe in the truth of an observation made not long since by Dr. N——, that while ever christians continued to pray, the revival would continue. O that God would continue to quicken us, and then indeed we will call on his name.

ILLINOIS.

Extract of a letter from Nathan Jones, Esq. Postmaster, at Canton, Illinois, to the Editor of the Luminary.

"I think the cause of Christ is advancing slowly, yet perceptibly.—There is less opposition to the different benevolent Societies than formerly. I lament to record, however, that our societies are languishing for the want of that efficient aid which they receive in older settlements. I would inquire, cannot the Synod of Kentucky send a few heralds of the Cross to Illinois? A large proportion of the inhabitants of Illinois are from Kentucky; and will not the good people send Missionaries with her emigrants? We greatly need champions of the Cross to resuscitate decaying churches, & the different benevolent Societies, and to organize new churches and societies, &c.

For the Western Luminary.

REMARKS ON REVIVALS.

To the Editor.

As I am now writing to you on other matters, I will take the liberty of sending you a few remarks, on a subject of importance, which you may use as you think proper.

The accounts which we have lately had in the Luminary, of the frequent and extensive revivals of religion in Kentucky, have been highly gratifying to me, and no doubt to all the friends of Zion.—And I think I can at least sometimes *pray* that the good work may extend from church to church, and from family to family, till all flesh shall see the salvation of God.—But all that pray for the prosperity of Zion, and especially those churches which are favored with these heavenly visitations, should well understand in what a revival of religion consists. It is a renewal, a strengthening of those very graces that compose the character of every genuine follower of Christ. These graces are necessarily connected with the *great doctrines of christianity*. The doctrines of Christianity, are not so many abstract propositions, like those of Euclid, but they are so many *great* and *all important* facts. And they are all designed to exert a *practical influence* on the characters of those to whom they are addressed. A true belief of these *facts*, (for so I would call the doctrines,) by the assistance of the Holy Spirit, will beget in the soul those graces which distinguish and characterise the christian's experience and which lead him to devote himself to the service of *God* and *his fellow men*. These graces, whether they be called faith, hope, joy, gratitude, humility, repentance, or by any other name, may be all comprehended in the sum of the moral law, viz. *loving God with all our hearts, and loving our neighbor as ourselves;* and they all conspire to lead the christian in his life to obey all the detailed precepts of that law, as they are varied and illustrated in the scriptures of truth.—This palpable connection between doctrine, experience, and practice, is most certainly recognized in the sacred scriptures. Hence we see the importance of knowing and believing the truth. But a knowledge of the truth without such a faith as will beget the graces or inward experience of the christian is of no saving utility. And so also all the professed experience of an individual, if it do not lead to those acts of piety and beneficence, which result from love to God, and to our fellowmen, must be pronounced a delusion.

If these views be correct, a revival of religion will not do away the importance of ministers preaching the truth, and distinguishing it from error. No; for the truth is the great means which the Spirit uses in sanctifying his people, and convincing and converting sinners. True; ministers ought not to be engaged in the dry speculative discussion of abstract truth. But the *great facts* of the christian religion, ought to be set prominently in the view of all that hear. And they should be set forth *as facts*, clearly supported by the infallible testimony of God, who cannot lie.

Now it is too evident, that among christians in general, the doctrines of christianity are not thus viewed. But when religion is revived among a people, these great truths will be considered as facts; and all their incalculable importance will be impressed on the minds of christians. This belief of these facts, will operate on the sensibilities of the heart; quickening and reviving the inward graces. And these being quickened in the soul, the whole life will manifest the influence; a new fervour will be imparted to their devotional exercises; an increased engagedness and animation, will be visible in all their religious duties; & even in their common occupations, and common intercourse with their fellow-men, they will manifest that though they are in this world, yet their souls are breathing in the atmosphere of heaven. In short, it will be apparent that they live under the habitual impression of those great truths taught in the Bible, and that they are living for heaven and eternal glory. And where this is the case among ministers and people, we may expect that sinners will shortly be convinced of the importance of religion, and the necessity of seeking the Lord. Yea, we may expect that in answer to the prayers of God's people, many will be gathered into the fold of the Redeemer. For when Zion travails she bringeth forth children.

Affectionately yours,
A FRIEND OF REVIVALS.

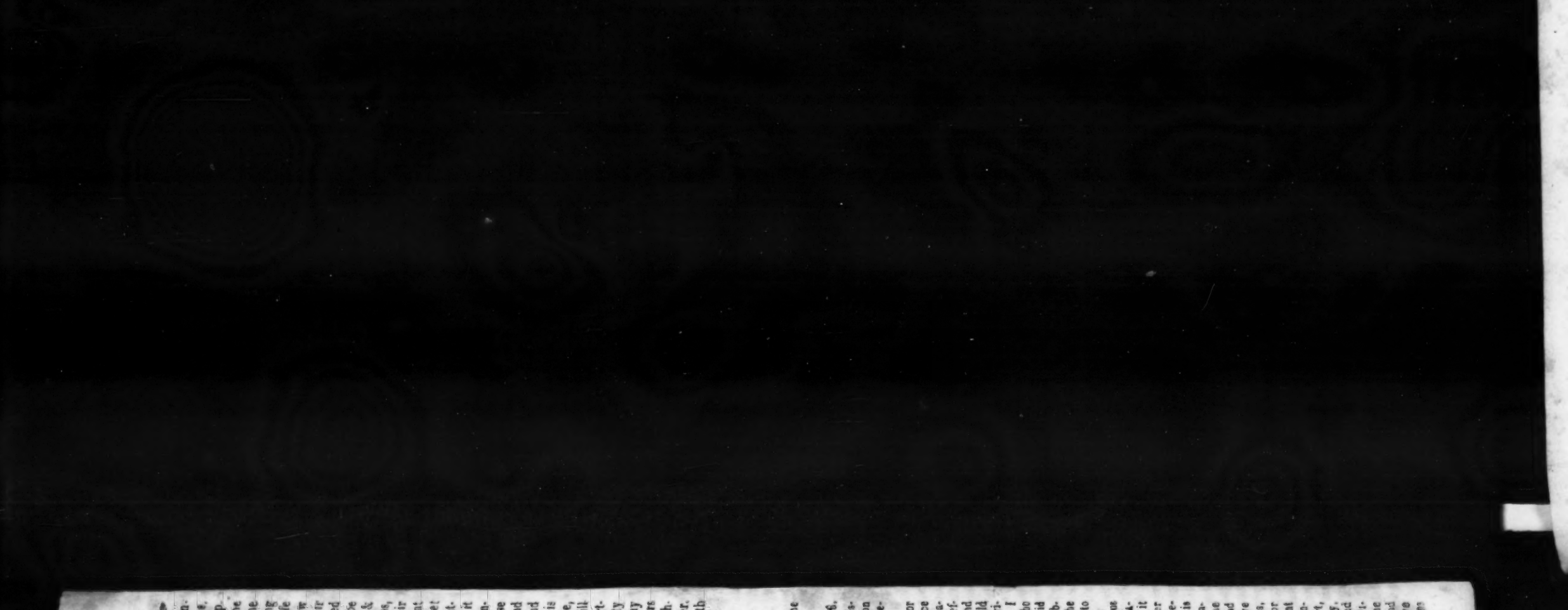
Extract of a letter to the Editor of the Western Luminary, dated

Mount-Comfort, Tenn Feb. 13th 1828.

Having recently come to this district, I find the means of instruction from the pulpit and the press extremely limited and greatly needed.

I wish to do good and prevent or counteract evil, and to gain assistance on this subject (believing that your paper is designed and is calculated to effect these object) I have gotten and send you the names of. I wish I could say fifty, but alas it is but 18 subscribers; but hope I shall get more. I find most of the people, and many who call themselves christians, very stupid and indifferent on this important subject; but it is generally the case, the less we know, the less we want to know.

There is in this district an infamous establishment, at a place called NASHOBA, in Shelby County; I called it infamous, for such I deem its founder and its principles. The ostensible design of the establishment, they say, is to emancipate the people of color among us; but if we may determine their principles by their practice, and their design by their management, we may conclude that it is something less, far less laudable or commendable; for their sentiments and practice are at war with all civil and moral government, and are calculated to subvert, demolish and utterly destroy piety, virtue and good order in society, and entirely banish every thing like religion, or a belief in the Bible as the word of God from our world. And strange to tell, this lady (I should have said termigant) and her principles



have been patronized by but too many, and winked at by others. I have seen her, and have beheld with not a little regret and abhorence, the success and approbation which she met with, in this misnamed christian land.

But the Almighty has said, (and I verily believe it) no weapon that is formed against Zion shall prosper So true it is, her great power has recently much diminished, and many of her ardent admirers and luke-warm mercenaries or time-servers have become ashamed of their conduct, and have abandoned her principles and her society; and there are but few if any who are at all respectable who speak of her now, but with contempt and derision.

I am no enemy, nay a warm friend to the principle of emancipating the blacks, but I wish their liberty effected upon christian principles Further remarks are unnecessary, as I will enclose her last and perhaps most filthy production. J Y. B.

We make the following extracts from the printed address of this woman, (Frances Wright) and leave our readers to make their own comments. On the subject of Marriage, her sentiments appear entirely coincident with those of the celebrated Robert Owen. *Edit Lum.*

"NASHOBA."

"This institution was founded in the autumn of 1825 in the western district of the state of Tennessee, North America, by FRANCES WRIGHT."

"It is declared, in the deed of the founder, that no individual can be received as member, but after a noviciate of six months, and then only by a *unanimous* vote of the resident proprietors. It is also provided that the admission of a husband shall not involve that of a wife, nor the admission of a wife that of a husband nor the admission of either or both of the parents that of children *above the age of* 14 Each individual must pass through a separate trial, and be received or rejected on the strength of his or her merits or demerits. And as in the reception of members the individual character is the only one recognised, so by the principles of the society that character can never be forfeited.—The marriage law, existing without the pale of the institution, is of no force within that pale. No woman can forfeit her individual rights or independent existence, and no man assert over her any rights or power whatsoever beyond what he may exercise over her free and voluntary affections. Nor, on the other hand, may any woman assert claims to the society or peculiar protection of any individual of the other sex, beyond what mutual inclination dictates and sanctions; while, to every individual member of either sex, is secured the protection and friendly aid of all

"The tyranny usurped by the matrimonial law, over the most sacred of the human affections, can perhaps only be equalled by that of the unjust public opinion, which so frequently stamps with infamy, or condemns to martyrdom the best grounded and most generous attachments which ever did honor to the human heart, simply because, unlegalized by human ceremonies equally idle and offensive in the form and mischievous in the tendency.

"This tyranny, as now exercised over the strongest and at the same time, if refined by mental cultivation, the noblest of the human passions had probably its source in religious prejudice and priestly rapacity, while it has found its plausible and more philosophical apology in the apparent dependance of children on the union of the parents. To this plea it might perhaps be replied—that the end, how important soever is not secured by the means—that the forcible union of unsuitable and unsuited parents can little promote the happiness of the offspring—and that, supposing the protection of children to be the real source and object of our code of morals and of our matrimonial laws, what shall we say of the effects of these humane provisions on the fate and fortunes of one large family of helpless innocents born into the world in spite of all prohibitions and persecutions, and whom a cruel law and yet more cruel opinion disown and stigmatize.—But how wide a field does this topic embrace! How much cruelty—how much oppression of the weak and the helpless does it not involve!

"The children denominated illegitimate or *natural* (as in contradistinction of others who should be out of nature because under law) may be multiplied to any number by an unprincipled father, easily exonerated by law and custom from the duties of paternity, while these duties and their accompanying shame are left to a mother but too often rendered desperate by misfortune! And should we follow out our review of the law of civilized countries, we shall find the offspring termed legitimate, with whom honor and possession are associated, adjudged, in case of matrimonial dissentions, to the father, who by means of this legal claim, has not unfrequently bowed to servitude the spirit of a fond mother, and held her as a galleyslave to the oar.

"But it is not here that this subject can be discussed in all its bearings.—The writer of this article will however challenge all the advocates of existing institutions, and existing opinions, to test them by the secret feelings of their own bosom, and then to pronounce on their justice. She will challenge them to consider the wide field of human society as now existing, to examine its practice and to weigh its theory, and to pronounce on the consistency of the one and the virtue of the other. She will challenge them to determine how many of the moral evils, and numerous family of physical diseases, which now torture the human species, have their source in the false opinions and vicious institutions, which have perverted the best source of human happiness--the intercourse of the sexes—into the deepest scource of human misery -- Let us look into our streets, or hospitals, our asylums; let us look into the secret thought of the anxious parent, trembling for the minds and bodies of sons starting into life, or mourning over the dying health of daughters condemned to the unnatural repression of feelings and desires inherent in their very organization and necessary alike to their moral and physical well-being.

"Or let us look to the victims—not of pleasure—not of love—nor yet of their own depravity, but of those ignorant laws, ignorant prejudices, and of that ignorant code of morals, which condemn one portion of the female sex to vicious excess, another to as vicious restraint, and all to defenceless helplessness and slavery; and generally the whole of the male sex to debasing licentiousness, if not to loathsome brutality."

"While occupied, as they fondly hope, in paving the way for the moral regeneration of America's citizens of color, the trustees of Nashoba believe that *slavery* may safely be left to work its own ruin." "But when the bankrupt fortunes of the southern planters shall have put an end to the *internal slave trade* of the United States, and of Maryland, Virginia and Kentucky, the *Guinea* of the states farther south, shall have lost their last staple *commodity of profit*, the principles avowed in this paper may attract the national attention, and the olive of peace and brotherhood be embraced by the white man and the black: and their children, approached in feeling and education, gradually blend into one their blood and their hue"

"Those to whom the American institutions, and American character are familiar, and who have considered the question of negro slavery in all its bearings, will probably be disposed to pronounce with the writer of this address, that the emancipation of the colored population cannot be *progressive through the laws*. It must, and can only be *progressive through the feelings*, and through that medium, be finally complete and entire, involving at once political equality and the amalgamation of the races."

"The education of the race of color would doubtless make the amalgamation more rapid, as well as more creditable; and so far from considering the physical amalgamation of the two colors, when accompanied by a moral approximation, as an evil, it must surely be viewed as a good equally desirable for both. In this belief, the more especial object of the founder of Nashoba was to raise the man of color to the level of the white. When fitted by habits of industry, and suitable dispositions, to have him received as a brother and equal, and after due trial, as proprietor trustee of the property, to educate his children with white children, and thus approaching their minds, tastes, and occupations, to leave the affections of future generations to the dictates of free choice."

SUPERSTITION OF THE INDIANS

A half breed, Jim Danelly by name, belonging to one of the Indian towns on Tallapoosa, was lately tried by their laws for the crime of *Witchcraft!* It appeared in evidence that the accused was rapidly accumulating wealth, tho' remarkably *honest*, and even liberal—a circumstance that appeared to them so strange and unaccountable, that in the opinion of the Court, he must *deal with the Devil!* And though no other charge whatever was brought against him, he was condemned to death and actually shot! His brother, fearing a similar fate, fled for safety to the whites, where he yet remains. Danelly was sober, industrious, and intelligent, and much respected in the white settlements where he was known.—*Macon Telegraph.*

A DESPERATE DRUNKARD.

It is stated in the Portsmouth (Ohio) Times, that a man came to that town, whose thirst for liquor was so insatiable that he suffered a dentist to pull out a sound tooth, and sold it to him for sixty cents, with which he bought rum and got drunk.

RAIL ROADS.

The Trenton True American states that the applicants for a Rail Road from the Delaware to the Raritan, offer the State of New Jersey, for the exclusive right of the same, the sum of 10,000 dolls. per annum.

In the Legislature of New Jersey, a bill has been reported to incorporate Robert L. Stevens, John Hone, and others, to make a Rail Road from the Delaware to the Raritan. Bills to incorporate the Camden and Amboy Rail Road co; and the Raritan coal Mining co.; and to repeal the charter of the Franklin Bank of New Jersey, at Jersey City, were ordered to be engrossed.

MRS. CLINTON.

A letter from Albany, relates the following pathetic circumstance:—"Mrs. Clinton remains in a state of derangement. She insists that her husband is only sleeping, and begs that his friends will awake him."

From the New-York Observer.

FOREIGN NEWS.

PEACE BETWEEN RUSSIA AND PERSIA.—Letters have been received from St. Petersburgh, dated the 10th instant, which state that the late victory over the Persians by the Russians has led to a preliminary treaty of peace. In consequence of propositions to that effect on the part of the Schah, plenipotentiaries on the part of each of the belligerents met early in November at a small village near to Tarvis. Count Obreskoff was named on the part of Russia, and the Governor of Tauris acted as Negotiator for his Government. The preliminaries of peace were agreed to and signed in the course of a few days. The conditions were to the following effect:—That the Russians are to retain in full territorial possession, all the country to the north of the Araxes, and a small portion of that lying to the southward; that all the expenses of the war are to be borne by the Persians, part of which was to be paid down on the signature of the treaty, and the remainder by instalments; and that the Russians were to hold certain fortresses and additional territory as guarantee for the fulfilment of this part of the treaty. This preliminary treaty had been sent for ratification to the Persian capital. The execution of this treaty is extremely difficult in point of time, as it leaves Russia at liberty to direct its undivided attention against Turkey, and may therefore probably influence the decision of the Divan in favor of submission.

NAVAL ENGAGEMENT.—The Ship Russel, which arrived here on Thursday from New Orleans, off the Tortugas, saw a Spanish Frigate, and a Mexican Brig of war. An engagement took place which lasted an hour and a half, and resulted in the capture of the Brig.

From the Missionary Herald.

RETROSPECTIVE VIEW

Of the more important Religious Intelligence received during the year past.

The fires of Christianity, which have been kindled by missionaries in various parts of INDIA, have been seen, the past year, to flame, in many places, with increasing lustre. From *Culna*,—a populous city, a day's journey northward of Calcutta, and in the midst of a populous country where a thousand children have been taught, in Christian schools,—we have heard of a written petition from the principal inhabitants, for a Christian missionary to reside among them. Ten miles further north is the town of *Burdwan*, where the Church Missionary Society has established a seminary for boys, around which, in contiguous villages, are fifteen mission schools, containing eleven hundred youths. We have heard, that a village in this city has also requested Christian instruction. At *Dinagepore*, *Monghyr*, and *Benares*—the last of these the ancient seat of Brahminical learning, and the "holy city" of their religion, and all of them in the interior of India,—we have seen animating evidence of a progressive Christian influence: and we have learned that the late bishop Heber, in a single tour through the upper provinces, had personal intercourse with more than two hundred native converts, the result of missionary exertion, and yet he saw less than half of such as are connected with only the Episcopal missions in those provinces.

Travelling south from Calcutta, we pass through a village, a few miles distant from that city, of which interesting accounts were received a year ago. These have been confirmed the last year. It is now rendered certain, that the inhabitants of *Rammakalchoke* have destroyed the image of their idol god, demolished his temple, and of the materials of that temple erected a substantial Christian church.—Proceeding down the eastern side of peninsular India we enter the country where the apostolic Swartz labored fifty years as a missionary. Here, under his ministrations, more than 6,000 natives were induced to forsake idolatry: and the past year we have seen it stated in the correspondence of bishop Heber, who visited *Tanjore*, and is an unexceptionable witness, that this number has since been increased, and that the Brahmins find difficulty in procuring votaries enough to speed the ponderous wheels of their idolatrous cars through the deep lanes of that fertile country.

Advancing still farther south, a more interesting scene opens. What we heard and stated a year ago, has since been amply illustrated and confirmed. More than one thousand families, in the district of southern India called *Palamcottah*, have lately renounced idolatry, and assemble, every Sabbath day, in more than a hundred villages, to learn the way of salvation through the Gospel. At one village, the missionary was conducted to a former temple of idolatry converted into a Christian sanctuary, and saw the idol of stone, which several generations had worshipped, lying outside, rejected, despised, and to be no more revered. Nor was this by any means a solitary instance. Numerous idols had been destroyed, and several idol temples either demolished, or consecrated to the worship of the true God.—And this was in INDIA, where some affirm that missions have failed!

After remarking that a fatal blow has probably been given, the past year, to the horrid practice of burning widows on the funeral piles of their husbands, we cross the straits of Manaar to the island of *Ceylon*.

On this island, containing a million and a half of souls, about thirty missionaries are employed, and so great an impression is making on idolatry, by their joint labors, that as the Methodist missionaries believe, the time cannot be remote when the entire population shall be rescued from the superstitions of Buddhism, and its dark and polluting system of demon worship.

We next direct our attention far to the north, to a line of *German Colonies* skirting the northern shores of the Black Sea and the northern frontier of Turkey, even to the borders of Persia. These colonies have been brought out to our view the past year. They have been planted during the last twenty five years, and have carried with them the seeds of Christianity. We have heard, that a missionary society in Germany has sent evangelical ministers among them, to fan the flames of piety, and prepare a Christian influence to be exerted on the neighboring millions of Russia, and Persia, and Turkey. These colonies have been compared to covered ways, or trenches, conducting to fortresses not yet subdued to the kingdom of God. We may regard them, also, as an invasion of the enemy's territory; and it is delightful to see the Gospel thus silently extending its line of march into the heart of Asia.

From these interesting colonies, we pass into *Prussia*. We have heard with surprise, the past year, that this kingdom, containing 11,000,000 of souls, is likely to become a great depository of Bibles; for, the Prussian king had decreed that collections should be made, annually, in all the protestant churches of his dominions for the circulation of the Scriptures; that the Bible should be introduced into all the schools; and that all the children in the kingdom should be sent to school. As the Russian empire, with 40,000,000 of the Greek Church, spreads out from the eastern borders of Prussia, and the Austrian empire, with its numerous Roman Catholic population, extends along its southern limits, it would seem as if God were accumulating vast stores of light in this quarter, to pour over immense regions of darkness in the neighborhood.

From *Constantinople* we heard, by the indefatigable Wolff, a year ago—we have heard, the past year by two English missionaries—and the intelligence has been confirmed by our own missionary on the spot,—that several hundreds of Jews, in that city, are secretly persuaded of the truth of Christianity. We have heard, also, that a great sensation was occasioned among the affluent Armenians of Constantinople, by a letter from one of our missionaries; and though the intelligence has not yet been confirmed by direct communications from that city, it is rendered not improbable by similar effects, which were produced the last year upon a company of Armenian pilgrims in Palestine.

Turning our eyes now to that interesting region, which was anciently the dwelling place of the church of God, what do we behold? The inhabitants of Mount *Lebanon*—comparatively, a hardy, courageous, and intelligent people—become so sensitive to the approaches of truth, that the missionaries at Beyroot are obliged to restrain themselves from travelling, lest the country should be thrown into an uproar—as Ephesus was by the apostle Paul; and yet, in their houses, they find full occupation in conversing with such, as brave the terrors of spiritual excommunication to call upon them. We almost tremble to hear again from that land, lest some of the messengers of our churches may have fallen beneath the scimetar of the Turk, or the dagger of the vengeful papist of the mountain.

We have heard, also, that GREECE, through the merciful providence of the Lord of armies, is virtually free; and we shall watch with solicitude, during the present year, to see if the gifted minds of her population can be rendered accessible to the influence of the Gospel. The same great event, which broke the chains of Greece, shook, also, the power of the Moslem in Europe; and we shall probably know this year, whether the baleful flood, which has so long spread desolation over the fairest portion of Asia, is to be speedily rolled back, and lay open the *Seven Churches* to the reanimating influence of the Sun of Righteousness.

And now, leaving Asia and Europe, let us look for a moment to AFRICA, and observe the indications of favor to that abused continent.

In the north-eastern part of it, and south of Egypt, lies ABYSSINIA, where the Gospel was planted by missionaries from Egypt, before the age of Mahommed. God, in his providence, preserved this people from the conquering sword of that impostor. During twelve centuries, though scarcely known to the rest of the Christian world, they have preserved a nominal Christianity, and have received their patriarchs from the Coptic, or ancient Christian church of Egypt. But lately, on account of the intemperance and other vices of their patriarch, he was expelled from the country, the alliance of forty generations with the Coptic church was broken off, and a messenger was sent to Egypt to request a spiritual head from the Armenians. Saying nothing of this movement in Abyssinia in favor of sound morals, behold the good providence of God in regard to their messenger. He comes to Egypt just as missionaries had arrived there from England, destined for Abysinia—meets with them—forms an acquaintance with them over the New Testament—becomes attached to them, accompanies them & one of our missionaries to Syria—resides in the mission families at Beyroot, and observes their manner of life, faith, long suffering, charity—becomes acquainted with pious Armenians in those families—gives evidence himself of possessing humble, devoted piety—invites the missionaries, destined for his country, to accompany him on his return—and offers them all the protection he can afford them by the way, and an introduction to his countrymen. Now behold the favor of God towards Africa;—*first*, in preserving even a nominal Christian church in such a central position as Abyssinia, and, *secondly*, in sending such a man into Egypt, and on such a message, and at such a time; and in sending missionaries to meet him, though they knew it not; and in leading him to such a full acquaintance with the nature, design, purity, and excellence of protestant missions.

Let us turn our eyes to the other side of Africa,—to its *Western Shores*. The intelligence of the last year seems to place beyond reasonable controversy the practicability and usefulness of colonising Western Africa with a Christian population of free colored people. This is not all. The researches of the colony in Liberia have made us acquainted with a most interesting field of missionary

bor in that country, and a society Germany, and three societies in United States have already re- ved to take possession of it.— d how blessed will be the day, en missionaries from Abyssinia, ll meet each other for the first e, on the healthful table lands of ntral Africa.

From *Southern Africa*, we have ard the past year, that about rty missionary stations are there cupied; and if they flourish the esent year as they have hitherto, e thousands of Hottentots and frees, who have been raised from lowest depths of degradation, collected into orderly and res-

shall, therefore, only advert to one scene, which in a view of the mission, strikes us with singular loveliness; and that is *the last hours of Karaimoku*, the pious regent of the Sandwich Islands.

He had been the friend of the mission from the first—had forsaken his vices, embraced the Gospel, joined the church of Christ, and maintained a consistent life. And when he found he must die, he resolved to retire to the island, and to the spot in that island, which had been familiar to his early days. As he stood upon the shore of Oahu, ready to depart, and the missionaries near him, and multitudes of natives about him weeping because they

then should find the benevolent missionaries, with their schools and preaching houses, occupying numerous spots in the wide forest. In less than a month, we might visit perhaps, twenty of these interesting stations.

Among the *Choctaws* we should find, in many of their families, books in their own language. And if we inquired *how* and *when* they were obtained, and *who gave their language a written form?* we should be informed, that these books were prepared by missionaries, that their language was reduced to writing by missionaries, that the books were printed for them by a missionary society, and that most of them were

OPPOSITION TO MISSIONS.

"It is worthy of notice, that when missionary attempts are just beginning, the general opinion of philosophical writers seems to be, that *nothing can be done*; that the superstitions of the heathen are so inveterate, and their minds so besotted and obtuse, and the customs of fifty generations so irresistible, that it would be vain to attempt a reformation. The condition of these ancient nations cannot be altered. The children must be like the fathers, through all the future ages of the world. But where, after years of patient toil, and many discouragements, a moral revolution has been effected; after the debased idola-

TIGHTLY BOUND

that thirty pious natives had as missionary teachers to islands a people, which to them were ge and foreign; and that thir- missionary stations are occupied tive missionaries alone.

om our own mission at the *Sand Islands*, we have heard of ani- ng success among the natives, of bitter opposition from foreign lents and visitants;—which op tion, however, has been the ns of making the existence and perity of the mission known to sands in this country and in Eng , who otherwise might have ined in ignorance respecting it; o the wrath of man has been rcled for good.—To dwell on mission, so signally blessed o en, will not comport with the e allotted to this article. We

at hearing the songs of Zion, where perhaps, we were trembling lest we should hear the war cry of the savage of the wilderness. At that remote distance,* the American Board of Missions has missionary stations. After we had travelled still further toward the abodes of civilized life, we should find other missionaries,† and might cheer our minds by intercourse with pious natives of the forest. There we should hear, if we had not heard before, that the venerable Indian, the father of Catharine Brown, and of four or five others who are believed to be members of the household of faith, died in peace, the past year, rejoicing in hope of the glory of God.

In our progress eastward, we should cross the Mississippi, and

* Among the Osages. † At Dwight.

self-denial, of Christian activity, has risen greatly. Many men have subscribed a thousand dollars a year, who before were content with subscribing a hundred. The Bible cause has received a mighty impulse. It has already been resolved in six States, that those States shall shortly be supplied with the Bible and the example is exerting a strong influence. It has been resolved in one State, to raise forty thousand dollars, in two years, to furnish schools, teachers, and misssionaries for its destitute places; and this example will doubtless be followed. What are to be the events of the coming year, we know not; but our expectations are raised.—The demand upon our prayers, our liberality, and our exertions, will doubtless be great; and so, also, will be the reward.

8 missionaries, 8 school masters, 3 school mistresses, 3 native teachers, and 15 native assistants—total 31. At the date of the last returns—the close of 1826—the Society had 29 schools, containing 2075 scholars. At the same date the population of the villages of liberated Africans was 10,859.

WEST INDIES.

The education of negro children in the West Indies is exciting considerable interest in England, and an Association has been formed in Jamaica for that purpose. The hope is expressed that Sunday Schools may soon be generally introduced. A clergyman writes that the friends of these measures already have permission to attend on *seventeen* estates.

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We now take our departure from
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And *first* to the *Islands in the South
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We are now about to end our long, but delightful pilgrimage through the world, in our survey of the divine goodness and of the progress of the reign of righteousness.

It is but a little distance from the Sandwich Islands to the *Western Shores of the American Continent*, on which we hope to see a missionary station within two years. From thence crossing the Rocky Mountains, and coming four hundred miles this side—but at a distance from us of more than half the space to the Pacific ocean—we may be surprised at hearing the songs of Zion, where perhaps, we were trembling lest we should hear the war cry of the savage of the wilderness. At that remote distance,* the American Board of Missions has missionary stations. After we had travelled still further toward the abodes of civilized life, we should find other missionaries,† and might cheer our minds by intercourse with pious natives of the forest. There we should hear, if we had not heard before, that the venerable Indian, the father of Catharine Brown, and of four or five others who are believed to be members of the household of faith, died in peace, the past year, rejoicing in hope of the glory of God.

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Among the *Cherokees*, if we arrived early in the present year, we might find a printing press erecting in the midst of the wilderness, but at the seat of their now regularly organized government—a printing press purchased by the Cherokees themselves, and to be conducted by one of their own people;—who had been, however, taught by the missionaries, and become hopefully a child of God in consequence of their labors.

We have now returned from our wide survey into the bosom of our own country. In respect to that, the past year has been more remarkable than any one that has preceded. Never a year commenced with so many revivals of religion. They were not confined to one district, or State, but were in almost all the States and districts of the land. How many were added to the churches of our Lord Jesus Christ in consequence of them, we have not the means of knowing;—probably more than 50,000—perhaps 100,000.

The year has also been remarkable for great designs in Christian benevolence; and as remarkable for their prompt and rapid execution. The standard of devotedness, of self-denial, of Christian activity, has risen greatly. Many men have subscribed a thousand dollars a year, who before were content with subscribing a hundred. The Bible cause has received a mighty impulse. It has already been resolved in six States, that those States shall shortly be supplied with the Bible and the example is exerting a strong influence. It has been resolved in one State, to raise forty thousand dollars, in two years, to furnish schools, teachers, and missionaries for its destitute places; and this example will doubtless be followed. What are to be the events of the coming year, we know not; but our expectations are raised.—The demand upon our prayers, our liberality, and our exertions, will doubtless be great; and so, also, will be the reward.

* Among the Osages. † At Dwight.

OPPOSITION TO MISSIONS.

"It is worthy of notice, that when missionary attempts are just beginning, the general opinion of philosophical writers seems to be, that *nothing can be done*; that the superstitions of the heathen are so inveterate, and their minds so besotted and obtuse, and the customs of fifty generations so irresistible, that it would be vain to attempt a reformation. The condition of these ancient nations cannot be altered. The children must be like the fathers, through all the future ages of the world. But where, after years of patient toil, and many discouragements, a moral revolution has been effected; after the debased idolater, and the cruel savage, have been raised to the dignity and comfort of civilized life, and brought under the pure and holy influence of religious truth, it is then found out, that this mighty transformation is one of the easiest things that ever was conceived of. The change itself is ascribed to some trifling cause; and the missionaries, far enough from receiving any credit for what they have done, are unmercifully chastised for not having done more in less time, and in a more easy, rational, and agreeable manner. It were to be wished, that cold unfeeling critics, who sneer at the labours of missionaries without knowing any thing about them, would set the world an example of what they, in the plenitude of their wisdom, could accomplish. This they have not condescended to do; but there are multitudes of men, on whom they could make the experiment; and every philanthropist will rejoice to see light beaming forth from any, however unexpected."

North Amer. Rev.

SIERRA LEONE.

The Church Missionary Society has now in its service in the Colony, 5 missionaries, 5 school masters, 5 school mistresses, 3 native teachers, and 15 native assistants—total 31. At the date of the last returns—the close of 1826—the Society had 20 schools, containing 2075 scholars. At the same date the population of the villages of liberated Africans was 10,859.

WEST INDIES.

The education of negro children in the West Indies is exciting considerable interest in England, and an Association has been formed in Jamaica for that purpose. The hope is expressed that Sunday Schools may soon be generally introduced. A clergyman writes that the friends of these measures already have permission to attend on *seventeen* estates.

Poetry.

For the Western Luminary.

LINES TO THE MEMORY OF HORATIO G. HOPKINS.

Mr. Skillman,

In honor of my friend and fellow student Mr. Hopkins, I enclose to you the following lines for insertion in the Luminary.

Grim monarch! see, depriv'd of vital breath,
A young physician in the dust of death?
Dost thou go on incessant to destroy,
Our griefs to double, and lay waste our joy?
Enough thou never yet wast known to say,
'Though millions die, the vassals of thy sway:
Science, nor youth, nor ties of christian love,
Nor ought on earth thy flinty heart can move.

Physicians, here see your lov'd Hopkins laid,
And o'er him spread the deep impervious shade;
Clos'd are his eyes, and heavy fetters keep
His senses bound in never-waking sleep,
Till time shall cease, till many a starry world
Shall fall from heav'n, in dire confusion hurld,
Till nature in her final wreck shall lie,
And her last groan shall rend the azure sky:
Not, not till then his active soul shall claim
His body, a divine immmortal frame.

A Son of Transylvania.

Lexington, Ky. March, 10, 1828.

From the Winter's Wreath.

THE MERCY SEAT.

BY THE REV. HUGH STOWELL.

From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,
'Tis found beneath the Mercy Seat.

There is a place where Jesus sheds
The oil of gladness on our heads,
A place than all besides more sweet—
It is the blood-bought Mercy Seat.

There is a scene where spirits blend,
Where friend holds fellowship with friend,
Tho' sunder'd far—by faith they meet
Around one common Mercy Seat.

Ah! whither could we flee for aid
When tempted, desolate, dismay'd—
Or how the hosts of hell defeat
Had suffering saints no Mercy Seat.

There! there on eagle wing we soar,
And sin and sense seem all no more,
And Heaven comes down our souls to greet,
And glory crowns the Mercy Seat.

O let my hand forget her skill,
My tongue be silent, cold and still,
This bounding heart forget to beat
If I forget the Mercy Seat.

THE COLD TRUTH.

Some forty or fifty years ago perhaps, a certain clergyman married the widow of a deceased clergyman of another denomination.—She was a woman highly esteemed for her correct apprehensions of truth, and her sincere and consistent piety. She had not accompanied her new companion in his public and social worship a long time, before she became pensive and unsocial: This awakened the solicitude of her companion: He insisted on knowing the cause. At length, with trembling hesitancy, she observed, "Sir, your preaching would starve all the Christians in the world." Starve all the Christians in the world! (replied the astonished preacher,)—why, do I not speak the truth? "Yes," replied the lady, "and so you would were you to stand in the desk all day and say my name was Mary: but Sir, there is something beside the letter of the truth in the gospel"—The result was, a serious course of conviction and evident conversion on the part of the clergyman, after which the lady sat and heard with great delight.—*Christian Secretary.*

HOUSE OF MOURNING.

From the Lady of a Baptist Clergyman in S. C.

My reverend father, some years since, while paying his bill to the lady of a house where he had put up for a night, gave her, without knowing her family history, and without any observations, the same Tract I have mentioned, "A friendly Visit to the house of mourning." In 1824, I think it was, I had occasion to call at the same inn. Upon hearing my name, the hostess invited me into her private room, and related to me the manner in which the Tract had been presented to her She told me further, that she had then very recently buried a beloved daughter, and was weeping over her loss in all the anguish of that 'sorrow which worketh death." At first, she was only anxious to know to whom she was indebted for the Tract; but curiosity soon led her to examine the gift itself, and God blessed it to her conviction, her conversion, and her lasting consolation. Then the tract became her companion—indeed she never parted with it, but when some friend or neighbor was in affliction.—In fulfilling such errands of mercy it has become much worn, and at last was lost, at least to its owner.—Oh, how often have I thought of the earnest manner in which she entreated me, if possible, to get her another!—*Tract Magazine.*

NEW-ORLEANS.

A letter from a gentleman in New-Orleans to his friends in this city, says the Boston Recorder, speaks favorably of the prospects of the Rev. Mr. Clapp, and the Rev. Mr. De Fernex. It is expected a Mariner's Church will be built next autumn. On his passage from New-York, the writer sailed with a pious captain and mate, and several passengers of the same character, when they had social worship on board every Sabbath. He has much reason to believe, that the moral character and habits of seamen are improving.

CLERICAL ANECDOTES.

Mr. Deering, a puritan divine, being once at a public dinner, a gallant man sat on the opposite side of the table, who besides other vain discourse broke out into profane swearing,—for which Mr. Deering gravely and sharply rebuked him. The young man taking this as an affront, immediately threw a glass of beer in his face.—Mr. Deering took no notice of the matter, but wiped his face and continued eating as before. The young gentleman presently renewed his profane conversation, and Mr. Deering reproved him as before: upon which, but with more rage and violence, he threw another glass of beer in his face Mr Deering continued unmoved, still showing his zeal for the glory of God, by bearing the insult with christian meekness and humble silence. This so astonished the young gentleman, that he rose from the table, fell on his knees and asked Mr Deering's pardon, and declared if any of the company offered him similar insults, he would stab him with his sword. Here was practically verified the New Testament maxim, "Be not overcome of evil, but overcome evil *with good.*"

I have often heard it reported of holy Mr Dodd, (says Flavel) that when one, enraged at his close, convincing doctrine, picked a quarrel with him, smote him on the face and dashed out two of his teeth; this meek servant of Christ, spit out the teeth and blood into his hand and said: see, you have knocked out two of my teeth, and that without any just provocation; but on condition I might do your soul good, I would give you leave to dash out all the rest. Here is the excellency of a christian spirit

COLONEL B—— RULING OVER RUM.

Colonel B—— was a man of amiable manners, and a well informed mind. Being much employed in public business, which called him from place to place, ardent spirits was often set before him with an invitation to drink. At first he took a social glass for civility's sake. But at length a habit was formed, and appetite began to crave its customary indulgence. He drank more largely, and once or twice was quite overcome. His friends were alarmed. He was on the brink of a precipice, from which many had fallen to the lowest pitch of wretchedness. In his sober hours, he saw the danger he was in.—Said he to himself, one day when alone, "Shall Col. B—— rule? or shall rum rule?—If Col. B. rule, he and his family may be respectable and happy. But if rum rule, Col. B. is ruined, his property wasted; and his family made wretched!" At length, said he, I set down my foot, and said, "Col. B. shall rule and rum obey." And from that day Col. B did rule. He immediately broke off his intemperate habits, and lived to a good old age, virtuous, respected, and happy. Let every one who has acquired, or is acquiring a similar habit, *go and do likewise.*—*N. H. Repos.*

UNITARIANISM UNMASKED;

Its Anti-christian features displayed; its Infidel tendency exhibited; and its foundation shewn to be untenable; in A Reply to Mr. Barton W. Stone's Letters to the Rev. Dr. Blythe.

BY THOMAS CLELAND, D. D.

THE author of this work has redeemed his pledge, given in the Title-page, to the full conviction and complete satisfaction of many who have perused it with candor; and whose sentiments are in accordance with the following testimony of a very intelligent correspondent from a distance, who says, "I prize the work not only for its complete overthrow of the Unitarian System, but likewise for the body of Divinity condensed in so small a bounds, and the abundant testimony drawn from the Ancient fathers in support of the great truths it professes to vindicate. Indeed I think the work a model of controvertial writing, and unanswerable. I should like very much to own a copy."

Though this work has had an extensive circulation, with considerable effect and utility to many, yet it is believed there are many others who would gladly procure a copy for themselves and their friends, who have never yet known of its existence. A small portion of a large edition is yet on hand principally in Pamphlet form; and can be had, with a liberal deduction, by any one at a distance who will enclose $5 to Lanty Holman, Esq. P. M. Salvisa, Mercer County, Ky. with the necessary instructions respecting the place where, and the person to whom the books should be sent.

☞ A few copies for sale at the Luminary office.

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